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Addenda to Secondary Sources in Ismāʿīlī Studies: The Case of the Omissions

NAWAZALI A. JIWA
UNIVERSITY OF ALBERTA
SCHOOL OF LIBRARY AND INFORMATION STUDIES

Purpose

To date, there have been two major bibliographies of secondary sources in Ismāʿīlī studies, namely Nagib Tajdin's *A Bibliography of Ismailism*[1] and Farhad Daftary's *Ismāʿīlī Literature: A Bibliography of Sources and Studies* (hereafter referred to as *Ismāʿīlī Literature*).[2] The present bibliography is an attempt to identify sources omitted by these two works within the limits specified below. The purpose of the bibliography, then, is to provide students, scholars, and specialists with organized access to the omissions, thereby supporting research, teaching, and learning.

Scope

This compilation[3] covers the literature published primarily in the "Latin Alphabet" languages[4] through the end of 2003. It

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This work is dedicated to my late beloved father Abbas A. Jiwa, and late comrade in arms, Azifer Mawji.

[1] Nagib Tajdin, *A Bibliography of Ismailism* (Delmar, NY: Caravan Books, 1985).

[2] Farhad Daftary, *Ismāʿīlī Literature: A Bibliography of Sources and Studies* (London: I. B. Tauris in association with The Institute of Ismaili Studies, 2004).

[3] The terms "compilation" and "bibliography," in singular and plural, are used interchangeably herein.

[4] The main "Latin Alphabet" languages represented in this compilation are English, French, German, Italian, and Spanish, with occasional entries from other languages under this category. Also represented here are Hebrew, Japanese, and Russian, which are differentiated as "Languages Usually Transliterated (or Romanized)." This classification of languages is based on

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encompasses all the major phases of Ismāʿīlīsm, including the formative and Fāṭimid periods,[5] Mustaʿlian (Fāṭimid-Ṭayyibī) Ismāʿīlīsm, the Alamūt and post-Alamūt periods of the Nizārīs including Satpanth Ismāʿīlīsm,[6] and the modern period.

In order to make this compilation more manageable, the following topics and personages have been excluded from consideration: the Druzes,[7] Muḥammad b. ʿAbd al-Karīm al-Shahrastānī, Naṣīr al-Dīn al-Ṭūsī,[8] and publications by or about the

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the section on "Foreign Languages" in *The Chicago Manual of Style,* 16th ed. (Chicago: University of Chicago Press, 2010), 531–578.

[5] There is some disagreement as to when the Ikhwān al-Ṣafāʾ (Brethren of Purity) flourished, coinciding either with the formative or Fāṭimid phases of Ismāʿīlīsm. Nonetheless, there is a general scholarly consensus about the "Ismāʿīlī character of [their *Rasāʾil* or] *Epistles*" and hence they qualify for inclusion in the bibliography. Ismail K. Poonawala, "Ikhwān Al-Ṣafāʾ," in *Encyclopedia of Religion*, 2nd ed., 15 vols., ed. Lindsay Jones (Detroit: Macmillan Reference USA, 2005), 7:4375–4377, 4375.

[6] The Satpanth phase deserves special mention, as it has often been neglected in Islamic and Ismāʿīlī studies. See Tazim R. Kassam, *Songs of Wisdom and Circles of Dance: Hymns of the Satpanth Ismāʿīlī Muslim Saint, Pīr Shams* (Albany: State University of New York Press, 1995), 9–26.

[7] In the preface to *Ismāʿīlī Literature*, Daftary states: "Druze studies are currently experiencing a breakthrough as attested by two recent bibliographies compiled by Samy S. Swayd (1998) and Talal Fandi and Ziyad Abi-Shakra (2001)." Since then, the latter has been revised and expanded by Rana Yusuf Khoury, *The Druze Heritage: An Annotated Bibliography*, 2nd ed. (London: Druze Heritage Foundation, 2010). The following bibliography, Sahar Muakasah, *Comprehensive Bibliography of the Druze Religion* (New York: Druze Research & Publications Institute, 2004), must also be added to this list. These compilations indicate that Druze studies have emerged, at least bibliographically, as a separate field of research and should be treated as such.

[8] Recent scholarship has proposed that al-Shahrastānī was not an Ashʿarī theologian but actually a crypto-Ismāʿīlī. Another figure whose religious identity is contested is the philosopher and theologian al-Ṭūsī. In addition to his philosophical and theological output, al-Ṭūsī made critical contributions to the fields of astronomy, mathematics, mineralogy, logic, and ethics, amongst others. It would be remiss to include references to only those studies on these figures that are directly (or indirectly) associated with Ismāʿīlīsm while disregarding the rest of the literature. It follows that bibliographies on al-Shahrastānī and al-Ṭūsī are best relegated to

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Aga Khan Development Network (AKDN) and its various agencies.[9] These exclusions are not intended to minimize their importance but rather to denote that they merit entire studies of their own.

Types of bibliographical material included are books and monographs, book chapters in edited and selected single-author volumes, scholarly journal and periodical articles, articles in encyclopedias and other works of reference, and theses and dissertations. Types of bibliographical material excluded are abstracts, book reviews, articles published in communal periodicals (*Ilm*[10] and *The Bohra Chronicle,*[11] for example), unpublished papers and proceedings, translations, and Internet sources.

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specialized studies. See Diana Steigerwald, "Al-Shahrastānī (d. 1153 CE)," in *The Internet Encyclopedia of Philosophy (IEP)*, http://www.iep.utm.edu/shahras/ (accessed October 31, 2013), and Adam R. Gaiser, "Satan's Seven Specious Arguments: al-Shahrastānī's *Kitāb al-Milal wa-l-Niḥal* in an Isma'ili Context," *Journal of Islamic Studies* 19:2 (2008): 178–195; Seyyed Hossein Nasr, "Al-Ṭūsī, Muḥammad Ibn Muḥammad Ibn Al-Ḥasan Usually Known as Naṣir Al-Dīn," in *Complete Dictionary of Scientific Biography* (Gale Virtual Reference Library), http://www.gale.cengage.com/ (accessed October 31, 2013), respectively.

[9] The Aga Khan Development Network (AKDN) "now constitute[s] one of the world's largest private development agencies … established and vastly extended" by the Aga Khan IV. To enumerate the plethora of entries on the AKDN is outside the scope of this bibliography and needs to be a focus of future research. Malise Ruthven, "The Aga Khan Development Network and Institutions," in *A Modern History of the Ismailis: Continuity and Change in a Muslim Community*, ed. Farhad Daftary, 189–220 (London: I. B. Tauris in association with The Institute of Ismaili Studies, 2011), 189. See also *The Aga Khan Development Network* (AKDN), http://www.akdn.org/ (accessed October 31, 2013).

[10] A survey of contemporary Nizārī Ismā'īlī periodicals, both active and discontinued, is given in the entry entitled "Ismaili Journalism," in Mumtaz Ali Tajddin Sadiq Ali, *Encyclopaedia of Ismailism* (Karachi: Islamic Book Publisher, 2006), 266–269.

[11] *The Bohra Chronicle,* previously titled *Bohra Bulletin,* is published by the reformist (or progressive) Dā'ūdī Bohra community. Forthcoming full text in "Publications," *Progressive Dawoodi Bohras*, http://dawoodi-bohras.com/library/publications/ (accessed October 31, 2013).

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Methodology

The methodology utilized for the development of this bibliography was divided into two phases: (I) data gathering and (II) subject analysis and indexing.

(I) Data Gathering

The methodology used to gather the bibliographic data consisted of three main parts:

(a)

The first method involved a systematic and thorough search of Online Public Access Catalogs (OPACs), academic and specialized databases, digital libraries and repositories, and the Internet. The following table lists examples of some of the different types of resources consulted.

Table

Resource	***URL***
Academia.edu	http://academia.edu/
AKU-ISMC and Institute of Ismaili Studies Library OPAC	http://iis.sirsidynix.net.uk/
American Numismatic Society Library OPAC (DONUM)	http://donum.numismatics.org/
Bibliography of Asian Studies *	http://www.asian-studies.org/bassub.htm
Bibliography of Islamic and Middle Eastern Studies in Japan	https://dbr.nii.ac.jp/
INIST-CNRS Refdoc	http://www.refdoc.fr/
EBSCOhost Databases *	http://www.ebsco.com/
First Ismaili Electronic Library and Database (FIELD)	http://www.ismaili.net/
Gale Virtual Reference Library *	http://www.gale.cengage.com/
Google Books	http://books.google.com/
Google Scholar	http://scholar.google.com/
Index Islamicus *	http://bibliographies.brillonline.com
JSTOR *	http://www.jstor.org/
Library of Congress Online Catalog	http://catalog.loc.gov/
eScholarship@McGill	http://digitool.library.mcgill.ca/R/

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The Middle East Virtual Library (MENALIB)	http://www.menalib.de/
OCLC WorldCat	http://www.worldcat.org/
Pontifical Institute for Arabic and Islamic Studies (PISAI) OPAC	http://librivision.pisai.it/
ProQuest Dissertations & Theses *	http://www.proquest.com/
Regesta Imperii (RI)-OPAC	http://opac.regesta-imperii.de/
Universidad de la Rioja Dialnet	http://dialnet.unirioja.es/
* Subscription Service	All URLs last accessed on October 31, 2013

These and other resources were searched utilizing basic and advanced search techniques such as Boolean logic, nesting, truncation, wildcards, limiters, exact phrase, field, proximity, and federated searching. Keywords included names of personages, places, groups, concepts, and titles of works. In addition to keyword browsing, controlled vocabulary searching was also conducted, as well as a combination of both.

(b)

One of the areas where Library and Information Science (LIS) research has focused its attention is to understand the information-seeking behaviors of scholars. David Ellis identified six features of information-seeking among social scientists: starting, chaining, browsing, differentiating, monitoring, and extracting.[12] Rebecca Green and others have identified features of information-seeking behaviors of humanities scholars, which include a preference for primary sources, citation, and informal channels.[13] Of all the

[12] David Ellis, "A Behavioural Model for Information Retrieval System Design," *Journal of Information Science* 15:4–5 (1989): 237–247. For a proposed revision of the features, see Lokman I. Meho and Helen R. Tibbo, "Modeling the Information-Seeking Behavior of Social Scientists: Ellis's Study Revisited," *Journal of the American Society for Information Science and Technology* 54:6 (2003): 570–587.

[13] Rebecca Green, "Locating Sources in Humanities Scholarship: The Efficacy of Following Bibliographic References," *Library Quarterly* 70:2 (2000): 201–229. See also Wendy M. Duff and Catherine A. Johnson,

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information-seeking behaviors associated with social science and humanities scholars, chaining or "citation" was one of the most effective methods for gathering the data.

Chaining entails the identification of seminal or "seed" studies and tracing the sources cited therein. These sources, in turn, cite further studies which were also sought and so on until the chain terminates (i.e., "backward chaining"). For instance, Marshall Hodgson's *The Order of the Assassins*,[14] a seed study, cites an article by Charles E. Nowell entitled "The Old Man of the Mountain."[15] A manual check of Nowell's article uncovers a study by Robert D. Osborn on "The Sect of the Assassins" published in the mid-second half of the nineteenth century.[16] A closer examination of Osborn's study reveals that it is one in a series of articles on the topic. However, the chain of the majority of studies inspected typically ends with references to primary sources. "Forward chaining," or the scrutiny of studies that cite the seed document, was also exercised. In addition to citation chaining, "serendipity searching,"[17] both physical and virtual, yielded an appreciable number of sources.

(c)

LIS literature employs the term "invisible college" to describe "[a] loosely defined unofficial network of scholars, all working on similar research questions, who become familiar with each other's research through conference attendance, shared research interests,

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"Accidentally Found on Purpose: Information-Seeking Behavior of Historians in Archives," *Library Quarterly* 72:4 (2002): 472–496.

[14] Marshall G. S. Hodgson, *The Order of Assassins: The Struggle of the Early Nizārī Ismāʿīlīs against the Islamic World* (The Hague: Mouton, 1955), 138n47.

[15] Charles E. Nowell, "The Old Man of the Mountain," *Speculum* 22:4 (1947): 497–519, 502n25.

[16] Robert D. Osborn, "The Sect of 'The Assassins': Part IV–The Fall of Baghdad," *Calcutta Review* 57:113 (1873): 43–76.

[17] It is interesting to note Duff and Johnson's contention that "[a]lthough historians often speak about the role of serendipity in their discovery of relevant material, there is strong evidence to suggest that this process is influenced less by serendipity and more by the deliberate tactics of the expert researcher." Duff and Johnson, "Accidentally Found on Purpose," 494–495.

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publications, listservs, web pages, and other informal avenues."[18] The third and more informal method for locating the literature was requesting select members of the invisible college to share their bibliographic data. This was done by telephone, e-mail, social media and in person. Approximately 100 scholars and specialists were contacted periodically before and throughout the course of this compilation. Not all requests were assented to for whatever reasons (e.g., incorrect contact information, unwillingness to participate). The response rate was about fifty percent, out of which almost half of the respondents provided references within the specified limits which were included herein. Some of the respondents not only provided listings of their own publications, but also supplied further bibliographic leads which were then pursued. From time to time, additional members of the invisible college were contacted to corroborate bibliographic information found in other resources.

(II) Subject Analysis and Indexing

A subject index is essential in enabling users to retrieve information of relevance quickly and efficiently. To illustrate, a user searching for items on the Qarmaṭīs would have to sift through all of the entries to find the information sought. It follows that the lack of a subject index limits access points, and thereby limits the usefulness of the bibliography.[19] Accordingly, the next methodological phase consisted of selecting terms for a subject index to accurately represent the bibliographic content. These terms were based on a combination of natural language indexing and controlled vocabulary indexing. The former refers to assigning terms from the actual literature. For example, while it is recognized that the term

[18] Leslie F. Stebbins, *Student Guide to Research in the Digital Age: How to Locate and Evaluate Information Sources* (Westport, CT: Libraries Unlimited, 2006), 182. A reappraisal of the concept is offered in Alesia Zuccala, "Modeling the Invisible College," *Journal of the American Society for Information Science and Technology* 57:2 (2006): 152–168.

[19] The presence of a subject index is in conformity with S. R. Ranganathan's fourth law of library science, to save the reader's time. M. A. Gopinath, "Ranganathan, Shiyali Ramamrita," in *Encyclopedia of Library and Information Science*, 2nd ed., 4 vols., ed. Miriam A. Drake (New York: Marcel Dekker, 2003), 4:2419–2437.

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"Assassins" is disparaging,[20] it precisely represents the *aboutness*[21] of the sources indexed under the term; and it has, therefore, been retained in the index. Controlled vocabulary indexing refers to assigning terms from controlled lists, such as Library of Congress Subject Headings (LCSH), Online Computer Library Center (OCLC), and *Index Islamicus* descriptors.[22] This is illustrated in the subheading on "decorative arts" under the heading "art, Fāṭimid." All the terms to represent the different types of art media were drawn from a controlled list (OCLC descriptors), ensuring consistency and uniformity.

A case in point that demonstrates the use of both types of indexing is to be found under the heading "Ismāʿīlīs, Nizārī." Given the wide geographic distribution and diasporic nature of modern-day Ismāʿīlī communities, it seemed more intuitive to group all the names of places under one single heading. The section is hierarchically organized by continent, country, and city or region, and attempts to encapsulate both places of origin to places of settlement. On the whole, it must be admitted that some of the sources, particularly those in foreign languages, were indexed based primarily on their titles. Although there are drawbacks to this approach, the importance of titles as an "indexing unit and … the first stop in determining subject content"[23] should not be underestimated.

In the interest of increasing access points to the bibliographic data, the subject index contains extensive cross references. When possible, names (including personages, places, groups, concepts, and titles of works) were extracted from the aforestated controlled vocabulary lists. The disambiguation of names was drawn from a

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[20] Azim A. Nanji, "Assassins," in *Encyclopedia of Religion*, 2nd ed., 15 vols., ed. Lindsay Jones (Detroit: Macmillan Reference USA, 2005), 1:557–559.

[21] For the concept of *aboutness,* see Donald B. Cleveland and Ana D. Cleveland, *Introduction to Indexing and Abstracting*, 3rd ed. (Englewood, CO: Libraries Unlimited, 2001), 98–99.

[22] It is worth noting that all of these classification systems use the term "Assassins" as a subject heading.

[23] Cleveland and Cleveland, *Introduction to Indexing,* 101. The authors proceed to outline other indexing units which were also applied to the sources in this study.

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variety of sources. These include, but are not limited to, *Encyclopedia Britannica,*[24] *Encyclopaedia of Islam* (second and third editions),[25] *The Ismailis in the Middle Ages,*[26] and the wide array of works published by The Institute of Ismaili Studies (IIS).[27]

Arrangement

All bibliographic entries are arranged alphabetically by the surnames of authors and further by ascending date of publication. Each entry is sequentially numbered in order to facilitate the subject index. Every effort has been made to personally examine each item listed in the bibliography. This was not always possible for a number of reasons; specifically, items being housed in non-lending libraries and/or private collections, copyright, and cost. A [U] after entries indicates the items that remain unexamined. Finally, this bibliography is by no means comprehensive or exhaustive. It is the present bibliographer's view that further research will uncover still more references, even within the specified limits.

Acknowledgements

In a sense, this bibliography has been a collaborative effort. I wish to express my profound gratitude to all the individuals who assisted me with the discovery, verification, and acquisition of sources (especially the University of Alberta Libraries Interlibrary Loans/Document Delivery office). I also wish to express my deep appreciation to those individuals who helped me with the translation and transliteration of certain entries, as well as terms in the subject index. However, any errors and inconsistencies in bibliographic citation, indexing, and inclusion are, of course, solely my responsibility.

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[24] *Encyclopaedia Britannica Online,* http://www.britannica.com/ (accessed October 31, 2013).

[25] *Encyclopaedia of Islam Online*, http://brillonline.nl/public/ (accessed October 31, 2013).

[26] Shafique N. Virani, *The Ismailis in the Middle Ages: A History of Survival, A Search for Salvation* (Oxford: Oxford University Press, 2007).

[27] See "IIS Catalogue of Publications 2013," *Institute of Ismaili Studies*, http://gallery.iis.ac.uk/assets/IIS_Catalogue_of_Publications_2013_LQ.pdf (accessed October 31, 2013).

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Note on Transliteration

Due to the volume of entries, no attempt has been made to standardize transliteration and each entry follows the practice of the individual authors. Transliteration in this introduction and the subject index is generally in accordance with the system adopted by *Ismāʿīlī Literature*. The convention of ignoring the Arabic definite article "al-" in alphabetization has been adhered to.

Abbreviations

MCCAM	Pellitteri, Antonino, ed. *Mağāz: Culture e contatti nell'area del Mediterraneo: Il ruolo dell'Islam; Atti 21. Congresso UEAI, Palermo, 2002.* Annali della Facoltà di Lettere e Filosofia dell'Università di Palermo 15. Palermo: Università di Palermo, Facoltà di Lettere e Filosofia, 2003.
SOS	Juma, Salim, and Nagib Tajdin, eds. *Proceedings of the S.O.S. [Save our Sources in] Khojki Conference: January 20th–21st, 1990 Toronto–Canada.* Montreal: The Heritage Society, 1990.
[U]	Unexamined

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